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sifies under the following heads: 1. Motor type, including the natural motor type and the artificial motor type, *le type moteur forcé*. 2. The central type. 3. The indifferent type. 4. The sensorial type, subdivided into visual-motor (*visuomoteur*) and kinæsthetic-motor (*kinésomoteur*).

The term central attention is adopted from Dr. Martius, who employed it in regard to complicated reactions to designate the case where the thought, instead of acting exclusively upon the idea of the sensorial signal or that of the responsive movements, concentrates itself chiefly upon the associative connection of the signal with the corresponding movement. The observations on which the author has based his classification consist of a series of individual studies, for which he states the quantitative results, attaching, however, even greater weight to the introspective reports of each subject, which form a marked feature of the work and include a minute and careful account of the bodily signs of the different kinds of attention and inner speech (*langage interieur*). This introspective study gives to the work a freshness and interest usually lacking in studies of reaction times.

THEODATE L. SMITH.

Kritische Psychiatrie. Von DR. MAX HERZ. Wien, 1895, pp. 124.

Dr. Herz gives us here some "Kantian studies in the disturbances and misuse of the pure speculative reason." He would make the doctrine of the pure reason useful for psychiatry. Since Kant, as Schopenhauer remarks, recognized the human mind as a machine, took it to pieces and showed, to speak popularly, how the wheels go round, there have been countless volumes written in the same spirit upon the same subject, but this "*ineinander greifendes Rüderwerk*" has always been considered as working normally. Dr. Herz tries to show how the machine works *abnormally*, disease being, as Krafft-Ebing remarks, only function under abnormal conditions. Hence the name, the Critical Psychiatry. Accordingly Meynert is termed the Locke of psycho-pathology, because of his Kantian philosophical tendencies. The work deals largely with an exposition of the *Kritik d. r. Vernunft* and with the application of psychiatric cases to fit and illustrate it. He treats of the disturbances of general logic, of the "*Erkenntnisvermögen*," of apperception, of concepts, and of the ideas (pathological cosmology and pathological theology).

The author shows much acuteness and learning, but, nevertheless, the work appears to bear no fruit. Psychology has grown since Kant died, and Dr. Herz's *psychology* is too full of Kant's *Erkenntnistheorie*, "faculties," separate mental water-tight compartments, "*ruhende Iches*" and other wreckage to make it an advance in present psychology or psychiatry.

ARTHUR ALLIN.

Die Philosophie des Selbstbewusstseins und der Glaube an Gott, Freiheit, Unsterblichkeit. Systematische Grundlegung der Religionsphilosophie. Von DR. GÜNTHER THIELE, Berlin, 1895, pp. 510.

This large volume on the philosophy of religion from a German professorial chair in Königsberg does not propose to treat religion from the standpoint of anthropology, psychology or the historical development of culture, but proposes to justify epistemologically and philosophically, the religious belief in God, freedom and immortality. The need of such is all the greater, since, according to the author, it has come to such a pass that the ordinary lay-